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MILLENNIAL STAR.

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"Come unto me all ye that labor and are heavy laden, and I will give you rest" (MATT. 11: 28).

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OBEDIENCE TO THE GOSPEL OF CHRIST THE ONLY POSSIBLE MEANS OF SALVATION.*

I HAVE been deeply interested in the remarks of President Iverson relative to the world's great need of the testimony and the knowledge of Jesus Christ. I am convinced that it is not only necessary for men to know that he lives but that he is the Son of God, the Redeemer of the world. There are many who believe in him as an historical character; they believe in his existence as a man, but they do not accept him as the very Son of God, the Saviour and Redeemer of mankind. I believe that the circumstances and conditions that are obtaining in the world, and that will obtain, will force men to conclude that they cannot solve the problems of the world, they cannot save themselves in this world, and certainly not in the world to come, without completely and absolutely surrendering themselves unto him and unto the plan of salvation which he has provided for men. It is one thing to give lip service to the statement that men believe in him; it is quite another thing to do that which he requires of them. When he walked among men, a statement was made and is recorded—and it is a true statement—"believe on the Lord Jesus Christ and ye shall be saved." But that did not imply merely a profession or confession of belief or faith in him. It implied that whosoever was bold enough, courageous enough to testify that they believed in him would do what he asked them to do; for in that time, any man who professed to believe in the Lord Jesus Christ at once put himself in peril. He was subject to the chastisement that the saints generally suffered, who endured bonds, imprisonment, and suffered themselves to be cast into the den of lions, or burned at the stake;

* Discourse delivered by Elder Melvin J. Ballard, in the Salt Lake Tabernacle, July 9th, 1922.

and no man would thoughtlessly, as millions do now, merely say: "I believe in the Lord Jesus Christ." They would not take that position except they were sure that he was indeed the Redeemer of the world; for it meant they would have to face perils and difficulties in order to maintain their testimony. To-day no one is in any particular danger or difficulty who gives voice to the expression that they believe in the Lord Jesus Christ. In the days when Jesus was among men those who professed a belief in him were willing to do all that he required of them, for he plainly taught them that they were not to be hearers of the word but doers of it also; and he denounced, as hypocrites and liars, those who made the statement that they believed in him, professed to love him, but kept not his commandments. I believe the same judgment will be pronounced upon men and women to-day who say they believe in Him but keep not his commandments. A mere acknowledgment that there was such an historical character as Jesus Christ, or confession that He is the Redeemer of the world, will not save any man, except that man shall keep the commandments of Christ. Without such obedience there is on no salvation. The difficulty with this world to-day, even those who profess a belief in Christ, is that they are, too many of them, merely hearers of the word and not doers of that word, too many professions, and not enough who are willing to keep the commandments of the Lord in the way indicated.

I desire to say to you that the system of religion advocated by the Lord Jesus Christ is not merely confined to a theological treatise or to a series of theological lessons. I say to you, and I know whereof I speak, that the Lord Jesus Christ is the greatest statesman the world has ever seen, or ever will see. I say that the scheme of religion which He gave to men is broad enough to comprehend all truth. Political truth? Yes, and also scientific truth, and theological truth. He is the very fountain-head of all truth. We have just been singing "Oh say what is Truth?" The Prophet Joseph Smith said: "Truth is the knowledge of things as they are, as they were, and as they are to be;" and all truth comes from the fountain head; and the greatest statesman, the greatest scientist, the greatest philosopher the world has ever had is the Lord Jesus Christ. All the statesmen, the philosophers, and all the scientists of the whole world cannot save the world from chaos, from turmoil, from war. They cannot save the world from internal discord and from absolute dissolution and annihilation. One only can do it; and He has given men the chance, the opportunity to accept his method. The world has rejected him and rejected his disciples and cast his doctrine to the wind; and yet, again a chance has come. Once again He has condescended to give to men the way and the means of escape. It is the Lord's plan never to leave men in total ignorance. There is an old and a true statement that "surely God will do nothing but he revealeth his

secrets to his servants the prophets." In former days, as well as in this day, when there was danger, when there was peril, He revealed himself to his servants the prophets. He warned men through these prophets of the imminent danger. He never left any generation of men without means of escape. He always provided, in ample time, a warning. Either in the days of Noah or in any other period, when his warning voice was heard, through his servants the prophets, there was also accompanying that warning a plan, a means of escape. As it was in the days of Noah, it is written, so shall it be in the days of the coming of the Son of Man. This generation has been provided not only with warning but with a means of escape from the peril that lies before the world. When that warning was rejected in the days of Noah then was the Lord justified in saving those who repented, and in allowing the natural consequences of men's sin and transgressions to come upon the unrepentant and the ungodly. So it was in the case of Nineveh; so it has been in many periods of the past, and so it shall be in this dispensation. The perils of the present were known of old. The Lord has not left the world; He has been communing through his servants the prophets with all kindreds, tongues and peoples, reminding men of perils before them. Full and complete and ample means have been provided to allow the whole world to escape. I stand here and bear witness to you that if the elders of the Church of Jesus Christ of Latter-day Saints had been heeded, if their warning voice had been listened to by the kings and emperors of Europe, by the peoples of the world, there would not have been a World War, there would not have been any calamity or peril such as there is to-day. The Lord's plan is ample to provide a remedy for all the present ailments of the world.

That offer and tender is now being made to a world sick, to a world without hope, to a world that is speeding forward at a rapid pace to greater perils and difficulties than they have encountered heretofore. Yet the means is at hand for their salvation; and that means is not provided by the Church of Jesus Christ of Latter-day Saints through our own philosophizing, through our own arrangement; we are but the bearers, we are but the custodians of a method, of means, of a plan, a real workable plan, by which the world can be saved from its perils and from its difficulties, and we received it from the Lord Jesus Christ. The missionaries of this Church, humble though they may be, are servants of Almighty God, and they speak to the children of men, with warning voices, at the same time offering the means of escape. I say to you that the Lord will drive nations and peoples into such peril, or He will allow them to come into such peril, into such difficulty, into such bondage, into such desperation that they will either repent and cry unto him for deliverance, or they shall perish. There is no salvation, temporal or spiritual, provided for

this world only through this world's absolute yielding to the great and eternal truth that God our Eternal Father sent his Son Jesus Christ into the world to save the world, and He is the only hope of the world, and the only means of the world's salvation. But the world's salvation shall not come through merely professing belief in Him; it shall come through obedience to his commandments, and accepting in completeness his scheme and plan of eternal salvation.

I want to bear witness and testimony relative to these things, because I know whereof I speak. I know that the perils of the past might have been averted. I can see the perils of the future, and they are more threatening, they are more dire in their consequences than anything in the past; and yet I know, as fully as I have ever known anything, that they can all be averted if men will repent and turn unto the Lord Jesus Christ, with full purpose of heart, and become in very deed his disciples, and accept the plan and means provided for their temporal as well as their eternal salvation; and there is no salvation without it. Leaders of nations have been struggling along now for many years, relying largely upon their own genius, ability, philosophy and statesmanship to pilot nations to periods of peace, security, temporary prosperity and success; and it has been the blind leading the blind, very largely, until the present difficulties that are before the world are almost enough to make one sick at heart.

In our own country struggles are going forward between labor on one side and capital on the other, with the largest number of men that has ever been idle, striking and waging a warfare against other great combinations of interests. These interests were, perhaps, never farther apart than they are to-day. Who will bring universal brotherhood? Who will bring peace upon earth? Only one, and he is rejected. He has been rejected by the great majority of men, who have turned aside from him and attempted to solve the problems of the world in their own way, by the organization of combinations for self-interest. I am not making an attack on any particular combination of labor unions or capitalist unions; but I say to you that neither one of them will succeed. They will bring further trouble, disaster and conflict. They cannot take the place, nor will any combination or organization of men ever take the place allotted and assigned to the Lord Jesus Christ. He is the world's Saviour and the world's Redeemer, and without him there will be no salvation. I have thought, from the days of my childhood, that I would be delighted to see that day when peace would dwell in the hearts of men, when universal brotherhood would obtain. Indeed, it has been the dream of poets and it has been on the lips of the prophets of all ages, who have spoken of the golden period when peace would come to men, when universal brotherhood would obtain; and yet outside the Church of Jesus Christ of Latter-day

Saints I think there never has been, in many generations, if ever before in the history of the world, a condition obtaining when men were farther from universal brotherhood than they are to-day. All the planning and scheming and organizations of men have gone to separate men, to divide them, to bind them into bundles, as the prophet said, in the Book of Mormon, that the day would come, in the last days, when men would be bound into bundles, for self-interest, self-aggrandizement and self-protection, and that that would be the day of peril; for when men were bound in bundles those very combinations would prepare them for destruction. There can be no preservation, there can be no salvation when self-interest binds one group off here, and another group there. I am not taking sides on this question, only to say to you that the whole scheme, the whole plan is wrong. This is what the Lord Jesus Christ said to the Prophet Joseph Smith on this subject; you will find it recorded in the fifty-sixth section of the Doctrine and Covenants:

> Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved.

I do not desire to advocate the doctrine that God is at enmity with rich men. It is not wealth that he despises; it is the love of wealth. I say to you that the combinations of capitalists, who seek to rule and to dominate and control in their own manner and method will not solve the problem; and the Lord has given his word of warning against the combinations of wealth who rule and control after their order and fashion. Again:

> Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

Here is another great combination of interests described. Many are those who will not labor with their own hands, whose eyes are full of greediness, whose hearts are turned with lust towards other men's possessions. They are not going to solve the problem. It will be as it has been in Russia, first the control and power of autocrats, ruling and dominating the people as slaves; and, do you know, brethren and sisters, I think I see, in part at least, the beginning of the fulfillment of that portion of the prophecy on war, uttered by the Prophet Joseph Smith, wherein he said that the day would come when slaves would rise against their masters. There never was a condition where men were in greater slavery than that which existed in Russia, under the rule of the czars. Surely it was the rising of slaves, whose lives were in the hand of the ruling monarch, to dispose of life and property without question, and without the opportunity of courts, or trials, or

appeals for justice. It was, as I say, a rising of slaves against their masters; and that power which has arisen has destroyed their masters, and now rules with greater tyranny than ever their masters did. There is no real salvation to come by either of these contending elements. These opposing elements are in the world, and they are struggling for the mastery. Who will succeed? They may succeed in well nigh destroying each other; but I say to you they never will solve the problem of establishing peace on earth, equity, justice, mercy and righteousness between man and man. The Lord said, after quoting what I have just read to you: "But blessed are the poor" and I have said also, blessed are the rich, too—"who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance." I say to you, there is no power or combination of men that has been formed, or that ever will be formed, that shall establish universal brotherhood, that shall destroy the conflict between capital and labor, or the strife among the nations. It cannot come only through the coming of the Kingdom of God.

They shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.

I bear witness to you, therefore, my brethren and sisters, that the means of salvation to the world is through the Lord Jesus Christ, and without Him there can be none; and I bear witness to you further that the time shall come when conditions shall arise among nations that in their desperation, after they have exhausted all their earthly means, all their wisdom, all their skill, they will, those who survive, turn unto Him, will cry for His coming, and when He does come they will be willing that He shall be Lord of lords and King of kings, and be the ruler of the earth, and the kingdoms of this world shall become the kingdoms of our God. He is moving, in these great and important things that are transpiring, for the accomplishment of His purposes; and it will be so terrible that except He shall cut His work short in righteousness no flesh shall be saved. That is my testimony and witness to you, in the name of Jesus Christ. Amen.

LABORIOUS IDLENESS.

THERE is such a thing as laborious idleness. Busy? So was the shepherd on the Alps, mentioned by Dugold Stewart, who spent fifteen years of his life learning to balance a pole on his chin; and the philosopher sagely remarks how much good, had they been

directed to a noble object, this diligence and perseverance would have accomplished. Busy? So have I seen the miller's wheel, which went round and round; but idly, grinding no corn . . . Busy? So, in a way, are the children who, when the tide is at the ebb, with merry laughter and rosy cheeks and nimble hands build a castle of moist sea-sand—the thoughtless urchins, types of lovers of pleasure and of the world, so intent on their work as not to see how the treacherous, silent tide has crept around them, not merely to sap and undermine, and with one rude blow of his billow demolish the work of their hands, but to cut off their retreat to the distant shore, and drown their frantic screams and cry's for help in the roar of its remorseless waves. From a death-bed where all he toiled and sinned and sorrowed for is slipping from his grasp, such will his life seem to the busiest worldling; he spends his strength for nought, and his labor for that which profiteth not. With an eye that pities because it foresees our miserable doom, God calls us from such busy trifling, from a life of laborious idleness, to a service which is as pleasant as it is profitable, as graceful as it is delightful, saying, Work out your salvation. Work while it is called to-day, seeing that the night cometh when no man can work.—Dr. Guthrie.

PARENTHOOD.

A tiny bundle, warm and soft,
  Knocked at your heart's closed door:
You opened it, and took in love
  You ne'er had known before.
And this great happiness that's come
  To bless you in your home,
Pray, don't forget, belongs to God,
  He's merely made a loan.
To you, the parents of this gift,
  We'll hope for many a year;
And then He'll call to heaven again
  This soul you love so dear.
Try hard to keep its life so pure,
  It's soul so spotless white
That God will know you've done your best
  When on its homeward flight.
No doubt a thousand songs just ring,
  In both your hearts to-day,
Because another love has come
  To both of you, to stay.
I hope you prayerfully have thanked
  The Giver of all good,
For trusting to your tender care
  This bliss of parenthood.

Inez S. Hunting.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, AUGUST 17, 1922.

EDITORIAL:

SOMETHING ON SPIRITUALISM.

SPIRITUALISM is not altogether what many people imagine it to be. Despite the frauds connected with it—and they are well-nigh innumerable—it is a reality, and was recognized as such long before Sir Oliver Lodge and Sir A. Conan Doyle lent to it the prestige of their illustrious names.

That there is a spirit world; that it is closely connected with this material world; and that its inhabitants, or some of them, return at times and communicate with mortals, I am fully persuaded. But I do not believe that any and every inhabitant of that unseen sphere is at liberty to so return, or to make known the secrets of their mystical abode. Some of them are "spirits in prison," referred to by the Apostle Peter as having been visited and preached to by the Saviour while his body was lying in the tomb. Evidently the spirits who communicate with mortals are not of that class, unless it be in exceptional cases, where special leave has been granted them for some particular purpose.

The House of God is a house of order, and the spirit world is a room in that house. This being the case, it is but reasonable to conclude that before anything important or unusual can take place there, the consent of the Master of the house must first be obtained. Otherwise confusion would prevail, and the divine purpose for which the veil was dropt between the two worlds might be thwarted.

Spirits are of two kinds or conditions—unembodied and disembodied; that is to say, those who have never tabernacled in the flesh, and those who, after taking bodies on earth, have passed out of them. It matters not which of these two classes is considered, in any case permission would have to be given by the Great Father before one of his children, either an unembodied or a disembodied spirit, could make itself manifest to mortals.

Moreover the question of receptivity is involved. All human beings are not equally qualified to receive a message from "the other side." All are not gifted alike. One must be fittingly endowed, must have the proper gift, in order to get a communication of that kind. There must be the capacity as well as the desire to receive. As in wireless telegraphy, unless there be a

receiving station, with an apparatus properly attuned, a message launched upon the ether would be like the dove of the Deluge: it would find "no rest for the sole of its foot."

A very important question now arises. How may good and bad spirits be known? For every spirit is not good, any more than every manifestation is genuine. How may they be distinguished? Considering only the real and actual, we must still be on our guard against deception. Many evil spirits are in the world—spirits that have never had bodies. They are here by permission or toleration of the Most High, against whom they rebelled when the Saviour was chosen. Satan and his legions, those who were cast out of heaven, are they not all wicked spirits, wandering up and down the world, seeking to lead mortals astray? Being without bodies, and knowing the advantage possessed by those who have them over those who have them not, they often try to seize upon the bodies of men and women, and even those of the lower animals. Power is therefore given to the Priesthood to "cast out devils."

Against these fallen spirits we must ever be on the defensive, lest our souls be ensnared. Mortals, of course, must undergo temptation; for by resisting it the soul is developed and made stronger. This is probably one reason why the pernicious activities of such spirits is tolerated. But temptations need not be sought. They come of their own sweet will, and will be found sufficiently powerful to test the mightiest. Only the foolhardy put themselves in a position to see how much temptation they can resist.

Spiritualism, I say, is a reality. But all realities are not righteous. Because there is a real Devil, an actual demon and his dupes, is no good reason why we should run after them, associate with them, or accept of their evil communications.

How can we know the difference between bad and good? Let us at this stage consult a spiritual expert—for there are such; and I do not now refer to pseudo "mediums" who lie in wait to deceive, or are themselves misled by spirits more crafty than they. Here is the testimony of a man who, while yet mortal, came in contact with spiritual forces to a marvelous extent, not only receiving messages from other worlds, but actually interviewing the messengers. Says Joseph Smith:

"When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you.

"If he be an angel, he will do so, and you will feel his hand." [An angel is a resurrected being, with a body as tangible as man's].

"If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear.

"Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will deliver his message.

"If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything [he also being without a body]. You may therefore detect him.

In another place, the Prophet says: "Wicked spirits have their bounds, limits and laws, by which they are governed; and it is very evident that they possess a power that none but those who have the Priesthood can control." To his declaration that "a man is saved no faster than he gets knowledge," he adds that if men do not get knowledge, including the knowledge of how to control evil spirits, the latter will have more power than the former, and thus be able to dominate them. This is precisely the condition of "the spirits in prison." They are dominated by a power which they cannot control. They are in Hell, and Satan sways the scepter over his own dominion.

In conclusion. To those in quest of spiritual light and wisdom, this word of counsel: Seek it only in God's appointed way. Go not upon Satan's ground. Keep away from all deceptive influences. One may believe in hypnotism, without being a hypnotist, without surrendering one's will to the will of the person exercising that power—a very dangerous power when wielded by an unprincipled possessor. In like manner, one may believe spiritualism real, without becoming a spiritualist, without attending "seances," without consulting "mediums," without putting trust in planchettes, ouija boards, automatic pencils, false impersonations, or in any way encouraging the advances of designing spirits, who thus gain an ascendancy over their victims, leading them into mazes of delusion, and often into depths of despair. Go not after them; and if they come to you, put them to the test. "Try the spirits." If they speak not according to revealed truth, if they conform not to divine standards, "it is because there is no light in them."

O. F. W.

THE VOCIFEROUS DEAD.

Death is constantly before our minds; few subjects are so often sung by the poets or discussed by the philosophers. Vaguely we are aware that some day we shall die; the busiest and the most idle, the criminal and the philosopher cannot escape the end of this existence we call "life,"

> And all our yesterdays have lighted fools
> The way to dusty death.

How or where the end will come to us, we know not. Our friends depart, one after another, and we go our way as if we were to live forever. Men die about us; we feel their loss, but we cannot realize that the time shall come when we shall be here no longer. We know that the world existed before we came, but

we have never seen it (and find difficulty in imagining it) without us. Yet, "if you die to-morrow, your dearest friend will feel a hearty pang of sorrow, and go about his business as usual." Which of us realizes, as he leaves the grave-side of a friend, that some day others will carry him to God's-acre, and come away, leaving him under the ground? The familiar old epitaph:

. . . As thou art now, so once was I,
As I am now, thou soon shalt be . . .

is overwhelming, when we stop to think—to give it a personal application. We are in the grip of the temporal, and cannot escape.

"For thee a house was built ere thou wert born—the tomb; mouldy earth was meant for thee, still in thy mother's womb;" sang the old Saxon. "Who builds stronger than a mason, a shipwright, or a carpenter?" Is not the grave-digger, "the servant whom we forget that we possess?" Well, well, we must all go to him sometime . . . Every cradle means a coffin . . .

Like the anatomist, we are struck with the delicacy of the human body—its wonderful mechanism, and the intricate details which make up the whole. It is hard to believe that we, with our sensitive physical and mental equipment, must ever become inert matter—that imperious Cæsar can ever be reduced to stopping up a whole. It is terrible to think that those we love turn to dust, and there's an end of them. "I knew him," said Hamlet, holding poor Yorick's skull. "a fellow of infinite jest. He hath borne me upon his back a thousand times. Here hung those lips that I have kissed, I know not how oft. Where be your gibes now?" Where, indeed! What thoughts of the past were resurrected at the opening of Camille's grave! We are moved to think of the disintegration, the chemical changes which are going on all the time under the green sod of the cemetery, so peaceful above the ground, flecked with shadows, under the trees. We do not care to imagine what we know is there . . .

And we preach the doctrine of a future life. We say that our intricate organism is too important to end by furnishing food for worms. Yet we recognize the decay. "Thou fool," says St. Paul, "that which thou sowest is not quickened except it die . . . There is a natural body, and there is a spiritual body . . . And as we have borne the image of the earthly, so shall we bear the image of the heavenly."

We are forced to recognize the existence of a universe which lies beyond the grasp of the human intellect. We know that there are physical laws to which man must submit; that there are natural phenomena which we cannot control—or can control only within limits. Much pain accompanies our birth, and much trouble our rearing; there is so much sorrow, suffering, and sin here in this world, that we like to think that there is another, and a better,

where our efforts will be rewarded. There is a Supreme Being, who has made what no man could make, and who has put us here, as we put our children to school, to train us for a broader life, of which, as yet, we know nothing. And we say: "When we die we shall find a refuge in him." "Blessed are they who did not see, but being blind, believed."

We are supreme egotists; we believe that the universe was created for us, and that we are God's chief care. It is, perhaps, against such as these that the French satirist levelled the bitter shafts of his irony: "God created man in his own image, and man returned the compliment." There are those who will not argue the matter; if we are not here for God's benefit, for whose, then? Certainly not for our own! Can we be sure?

Far better 't is,
To bless the sun than reason why it shines.

Whether or not heaven—or our idea of it—be founded on our conceit, beligerent agnosticism is unpardonable. If one's religion brings him comfort or inspiration, why attack it? "Does it strengthen a man in his own creed," asks Thackeray, "to hear his neighbor's belief abused?" After all, no one *knows* anything about the future life, and—despite the investigations of psychical researchers—no one is likely to know on earth; and the religious man (as much an "agnostic," in the sense of the word, as anyone) is as good an authority as the "freethinker"—who is not the least bigoted philosopher. It sometimes seems as if the name he has chosen suggested that anyone was free to think as he, the *libre penseur*, pleased! Faith may be absurd—but on the other hand lack of it is no more convincing; and one must admit that the human intellect is not infinite. Can one born blind comprehend sight? . . .

It does not make any difference what each of us may think about the life beyond the grave. Were one to maintain that there were none—that Death was a dreamless sleep—there is a life after death just the same—an immortality from which none of us may escape. This is no new thought, but we need to be reminded of it from time to time. . . .

"If we still love those we lose, can we altogether lose those we love?" And Thackeray answers his own question: "Those who are gone, you have. Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true; they are only gone into the next room; and you will presently get up and follow them, and yonder door will close upon *you*, and you will be no more seen." But we live after death in those who survive us.

To recognize the existence of this immortality, we must remember that a man cannot exist alone: that personality is not an essence which can be bottled up, or confined. Each one of us is

inextricably bound with other men, and this bond—the union of man with man—makes Society. "Nor can I go on," writes Goldsmith, "without a reflection on those accidental meetings, which, though they happen every day, seldom excite our surprise but upon some extraordinary occasion. To what a fortuitous concurrence do we not owe every pleasure and convenience of our lives? How many seeming accidents must unite before we can be clothed and fed?" The solidarity of the race is as old as the world: "For I, a man, with men are linked."

Just as each room has its place in the plan of a house, each house in the plan of a town, each town in the map of a county, each county in the map of a State, and each nation on the map of the world, so each human being, no matter how obscure, has his well-defined place in the scheme of life. Not all of us appear on the world map, so to speak, and some of us may feel that we are pretty unimportant; but there's many a small room the loss of which would be severely felt in a house, though its disappearance would not alter the map of the town. To quote Thackeray once more: "Well, well, we can't all be roaring lions in the world." . . . "because an eagle houses on a mountain, or soars to the sun, don't be angry with a sparrow that perches on a garret window, or twitters on a twig." We may feel useless; but as Stevenson points out, as long as a man has a friend he is indispensable."

Every one of us exerts an influence on his fellows, no matter how obscure he may be; and often he does this without his own will—without his own knowledge. The great motive-power of the world is the influence of one man upon his neighbor; and this influence transcends the personality it springs from. Once exerted—and its exertion is often unconscious and involuntary—it grows like the Geni released from the jar by the Arabian fisherman, until one is amazed that so great a force could have been imprisoned in so small a vessel.

We influence—our personalities "flow in" upon—everyone we meet; we become a part of the environment of those who surround us. Our slightest action may be fraught with great consequences, though we know it not. "Ah! light words of those whom we love and honor," exclaims the author of "Tom Brown's School-Days." "What a power ye are, and how carelessly wielded by those who can use you!" "Indeed," adds a writer in a recent magazine, "so far as I have traced the effect of my work, it has been the chance word, the unstudied act, the unconscious ideal, that have been the most effective for good or ill."

All of us have the power of changing the whole current of the lives with which we are brought into contact, even if that contact lasts but half an hour. Thus even while we are changing other lives, we are changed by others—the process going on constantly, while those concerned sometimes do not realize it. "Some poet

has observed that if any man would write down what has really happened to him in this mortal life, he would be sure to make a good book, though he never met with a single adventure from his birth to his burial." We can all trace in our own lives the chain of events which has led to a given situation, and it is surprising how important are the results from causes so small that at the time we hardly realized them, and may not have noticed them at all.

And our influence is often felt by those of whom we have never heard. A chance remark of yours or mine may be repeated—may even be distorted!—and bear undreamed of results. As we influence others, we become a part of them, and our life is bound up with theirs, even though we drift apart, and they forget our names; even though we may never have known them, or they us. And our friends, having known us, are never what they would have been—for better or worse—if they had not crossed our path. This is overpowering, when one stops to think about it.

And having influenced people long since forgotten—even people we have never seen—our life is merged with other lives. We are not dead if we leave our friends and go into a foreign land; even if they forget us, our life in them—and through them in others—goes on. And so it is when we die; we pass from sight, but our life goes on. Yorick is not dead, though Hamlet addresses his skull; Shakespeare is not dead, because he lives in us.

"What boots it whether it be Westminster or a little country spire which covers your ashes, or if in a few days, sooner or later, the world forgets you?" Aye, in a few years, at most, your name will be forgotten; but your deeds and your thoughts, translated into actions, cannot die. Our great-grandfathers are dead, but without them our great-grandchilden could not exist. And the future generations will not even know the names of their ancestors! You have eight-great grandparents; do you know their names—the names of half of them? Our words and our acts are our mental children, so to speak; and they father a long line that insures our immortality.

Our individuality cannot be coffined. A *name* is nothing, but influence is all-important—the personality expressed by acts, not the letters that form a proper noun. How often we see names and fulsome eulogies carved on gravestones, or printed on glass, which mean nothing to us!

> He who is not forgotten is not dead!
> And what is life to him who lies obscure?

Says Renan: "The true men of progress are those who take for their point of departure a profound respect for the past." History chronicles a few names—and the acts of the common people, the obscure individuals, which have given us our present.

> When kings fall out, peasants fall in.
> But what are kings when regiment is gone,
> But perfect shadows in a sunshine day?

Emperors cannot withstand the multitude. And the People, who have made the past, hand it over to us. The Past lives in us—the heirs of the ages, standing "in the foremost files of Time." And we shall live in the Future, forever. One can no more ignore the past than one can overlook the sunrise; even if not noticed, it is there—has made us what we are—and even as we speak, we are joining it in turn. It is our guide for the future, and the voices of those who have lived speak to us from their graves; and the acts of those who were unto have given us the starting-point of our course, as we, in our turn, shall give the next generation its post—the mark where it shall begin its race.—ROBERT WITHINGTON in the July *Forum*.

SEMI-ANNUAL CONFERENCE APPOINTMENTS.

THE Semi-annual Conferences of the British Mission are appointed to be held as follows:

Scottish	Sunday, September	17, 1922.
Norwich	,, ,,	24, ,,
Irish	,, October	1, ,,
Newcastle	,, ,,	8, ,,
Bristol	,, ,,	15, ,,
Welsh	,, ,,	22, ,,
Hull	,, ,,	29, ,,
Birmingham	,, November	5, ,,
Nottingham	,, ,,	12, ,,
Leeds	,, ,,	19, ,,
Sheffield	,, ,,	26, ,,
Manchester	,, December	3, ,,
Liverpool	,, ,,	10, ,,
London	,, ,,	17, ,,

The Presidents of the various conferences are requested to make the necessary arrangements in ample time, and to notify the Mission President, as well as to give public notice, when details as to time and place of meetings have been perfected.

ORSON F. WHITNEY,
President European Mission.

FROM THE MISSION FIELD.

Baptism.—On Wednesday, August 2nd, a baptismal service was held in the Latter-day Saints' chapel, Tunstall Road, Sunderland, Newcastle conference, President James T. Palmer presiding and conducting. Short addresses on baptism and the Holy Ghost were delivered by Elders Ezra T. Benson and John Black respectively. Nine candidates were baptized by President Palmer and Elder Joseph J. Brown, and were confirmed by Elders Palmer, Benson,

Black, Finch, Phillips, Brown, and Brothers Howey, Mann and Foster. A large number of saints attended the service.

Priesthood Meetings.—The monthly Priesthood meeting of the traveling elders of the Norwich conference was held at 80 Clapham Road, Lowestoft, Saturday afternoon, the 29th ult. All the missionaries were in attendance. President William H. Wilson presided, and after listening to the reports of the brethren, gave them timely instructions.

On the 28th ult. the traveling elders in the Hull conference met in Priesthood meeting. Encouraging reports were given by the missionaries. President George Osmond Hyde exhorted the brethren to greater diligence in the service of the Master. "Doing our bit" is not what the Lord requires, he said, "but doing our all." Elder Francis A. Madsen delivered an address on "How we can more efficiently meet the requirements of our calling." A discussion of the subject followed.

Good News From the Netherlands Mission.—Writing to President Orson F. Whitney, under date of August 2nd last, President John P. Lillywhite, of the Netherlands mission, says: "I am pleased to report that the work in this mission is going on splendidly at the present time. The elders, without exception, are enjoying the spirit of their calling, and are working hard; I do not believe you could find better men anywhere. We had an addition of eight new men to our force the past week, which is encouraging to us. . . . We have just concluded a conference in Rotterdam. It lasted four days and was one of the most successful ever held in this mission. The attendance at all the sessions was far beyond our expectation, the hall being filled each time beyond its capacity. An excellent spirit prevailed at all the meetings. Our missionary meeting was one of the best I ever attended in my life. Every elder seemed to be in tune with the Spirit of the Lord, and all were deeply affected by the testimonies that were borne. Our prospects for the future are bright. We look for greater results from our labors this year than those which attended them in 1921."

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